

Bayyinah Student Dictionary

[this post will continuously be updated with words and their definitions insha' Allah]

ا

ع

أَبَا - *abban* - grass, pasture, general vegetables liked by all animals.

أَدْرِي - *Adreey* - a **Clue** to make you comprehend something else.

إِذَا - *Idh* - When (past tense)

إِذَا - *Idh^{aa}* - When (future tense)

إِن - *Inna* - Surely.

إِنْسَانٌ - *Insaan* refers to the human at the individual level (Although this is a collective word for mankind). It is especially used in the Qur'an to signify **humans and them being forgetful** of their origins, or if they hear the message - they usually forget it and move on in life.

(Because Insan comes from a root of the word "Nasiya" نسي - to be forgetful.)

Some say it also comes from the word **أُنْس** [*Uns*], which mean's **Affection**.

أَرْضٌ - *Ardd* - Earth

إِغَارَةٌ - *igharah* - to **ambush, attack**, or be right on top of.

Literally produces an image of someone **Hovering over the enemy**.

Igharah - also **implies to attack an enemy, rob them secretly, or pillage and kill**.

Someone who would do that would be; **مُغِيرُهُ** *Mugheerah*.

[mentioned in; surah [Aaadiyaat 100:3](#)]

[similar to; **عدو** *Aduw/Adiy* - an opposing enemy]

أُولَئِكَ - *ulaa'ika* - **Those**.

أَلَفَهُ - *Alaffah* - *Ta'alafah* **أَلَفَهُ** - to **bring things together**.

وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَفَ بَيْنَ قُلُوبِكُمْ فَاصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

..And remember the favor of Allah upon you - when you were enemies and He **united your hearts together** and you became, by His favor, brothers...

[aal Imraan 3:103]

إِلْهَامٌ - *Ilhaam* - usually refers to **action** which is secretly inspired.

(i.e. **فَأَنهَمَهَا فُجُورَهَا وَتَقْوَاهَا**) - And [Allah] **inspired it** [the human Nafs] (with conscience of) what (action) is wrong for it and (what actions are) right for it.

[ash-Shams 91:8]

[similar words; **وَهْيٌ** *Wahy* - inspired knowledge or wisdom]

أَكَلَ - *akl* - any type of food, including food for animals.

Similar to:

طَعَام - *ta'aam* - food which is more suitable for human beings.

ب

بَاث *Ba'ath* - raise something and sent it forward.

(i.e. Allah will gather us and send us forward to the place He will judge us.)

بَرَزَ - *Barraza* = take something out and put it in front of someone.

"wa *burizati* li jaheemu li man ya **وَبُرَزَتِ الْجَحِيمُ لِمَنْ يَرَىٰ** (and hell will be *pulled out* for the one to look at.) [Surah [Nazi'at](#) 79:36]

[similar to; *kharaj* **خَرَجَ** [extract] , *taradda* **طَرَدَ** [push/drive away]

ت

ث

ثَقْل - *Thaqal* - Burdens.

ThiQL (**ثَقْل**) (plural: **أَثْقَال** *Athqal*) - the things which are contained within something else - to make it heavy. I.e. Beds, furniture, carpet computer, all things in your home etc. All this makes your house heavy so it is **Thiql** **ثَقْل** (the houses burden which it holds).

Thaqeela **ثَقْل** - heavy.

When you Travel and you carry things = thiql. The **Thiql (burden) you carry, you drop and release it after your journey** is complete. The Earth is also on a journey, and near its end [on Judgment Day] - it will drop and release its burden **أَثْقَالَهَا** *iThQaLaha*.

[mentioned in surah [Zalzalah 99:2](#),]

ج

جاء - Jaa' [something big] to **come**/to arrive/reach to you.

Similar to: **عطاء** - 'Ataa [something small] to **come**/arrive to you.

I.e. big gift coming to you would be Jaa'a, small gift coming to you would be 'Ataa.

جميعا - *jamee'a* - Altogether in Groups. [from *Jam'a* جمع - to Collect together].

ح

حُب - Hub - Love.

when you see something you find good for you - you go to get that. And when you persist in getting that = **hub/love**.

So it consists of two things;

- 1 - you think something is good for you.
- 2 - you do whatever you can to get it.

= **hub/love**.

حَبًّا - *habban* - all sorts of **grain** (a source/staple food).

[mentioned in Abasa [80:27](#)]

حَدَائِقَ - *hadaa'iq* - well guarded gardens.

حَدَّثَ - *HaDiThu* - from *hadatha* = to **make someone aware** of something.

HaDooTh - to **make something come into existence** which wasn't there before.

HaDaTha/HaDeeTh = to say something new which the people haven't heard before.

It can also mean to re-say something which the people forgot. Or to say something in full detail with the assumption that the hearer is not aware of such information.

حَسْرَ - *Hasra* = Irrevocable regret.

حُصِّلَ - *Hussila* - **تحصيل** *tahseel* - peel something to reveal what's inside.

i.e. a Banana peel removed to get the banana fruit.

وَحُصِّلَ مَا فِي الصُّدُورِ

Whatever is in the chest [i.e. heart] will be **revealed/peeled out** (this is likely to be metaphorical) [On Judgment Day]

[surah [Aadiyaat 100:10](#)]

حُطَمَةً - *huttamah*:

hutam = original meaning: to; **break, bend, form out of shape**,

hutoom = a strong wind that twists and bends things out of shape.

Hutaama = when plants die out and become dry/crusty, so when you touch it or step on it, it crumbles and breaks. This is hutaama.

Hutamah = [a punishment in hell which] **crushes the bones and eats the flesh** till it reaches the heart.

[mentioned in: surah **Humazah** 104:4, surah [Naml](#) 27:18.]

خ

خبر - Khabr - **news you could figure out yourself.**

- Khabr can only be used for the present or the past, but not the future.

- something you CAN expect. (ie. earthquakes, the records which show details of our own actions and deeds etc.)

[Similar words; **نبا** Naba' - news you could **not** figure out yourself.]

خالد - *Khalid* - khulood = an **Ongoing.**

So Khalid - Khalideen **خالدین** / Khalidoon **خالدون** can mean 'long term', **ongoing and forever** without end.

[This word is usually used in the contexts of Qur'an when describing the **life in Paradise or Hellfire** being '**ongoing without end**']

خَرَجَ - 'extract' or Akhraja **أَخْرَجَ** - *take something out of something else.*

[Similar words; **برز** *Barraza* [pull out to show others] and **طرد** *taradda* [push/drive away])

خَيْرًا - *khayr* - khayr in arabic means **a good which doesnt even require explanation to attest to its goodness.** It is known to be good in of itself without explanation.

[mentioned in; surah [Zalzalah](#) 99:7]

[Antonym: It's total opposite is **Sharr** **شَرٌّ** (a pure evil)]

12 types of Fear:

1 - **Khawf** - **خوف**

Khawf is a perceived danger and a fear of something that is physical. Khawf is the type of fear you'd feel if a dog began to chase you.

“وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ - عَنِ الْهَوَىٰ -” But as for him who feared (*khawf*) standing before his Lord, and restrained himself from impure evil desires and lusts.” (79:40)

الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَآمَنَهُمْ مِّنْ خَوْفٍ

“(He) Who has fed them against hunger, and has made them safe from fear (*khawf*).” (106:4)

While most of tribes of Arabia worried about being invaded or of a war, Allah ta'ala protected the Quraysh from this danger and granted them safety in Makkah.

Similar words describing Fear;

2 - **Khashyah** خشية

Khashyah is a fear as a result of knowledge and leads to action. It is when you know the greatness and magnitude of what you fear, and as a result, have an awe and reverence of it.

Allah ta'ala tells the Prophet sal Allahu alayhi wa sallam:

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْعَلِيمَ

You can only warn him who follows the Reminder, and fears (*khashyah*) the Most Merciful unseen.(36:11)

3 - **Khushoo'** خشوع

Khushoo' is a fear that is manifested not only in your heart but it is shown on your face and limbs. Khushoo' literally means to bend down and to become still. Khushoo' is used for the submissiveness of the heart which is reflected on the limbs.

Allah ta'ala states,

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

"Successful indeed are the believers," (23:1)

And the first quality of these successful believers:

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

"Those who offer their Salat (prayers) with all solemnity and full submissiveness." (23:2)

This is the kind of fear that we should have in salah; this fear should be present on our faces and not just in our hearts. If the heart has khushoo', the body will have khushoo'. So khushoo' is not just a state of the heart, it is a state of the heart which is visible on a person's actions, in their posture, and in their movements.

4 - Taqwa تقوى

Taqwa is the most common word used for fear. It comes from the root wqaayah which means to protect and is used for a shield. Taqwa is to protect yourself from the consequences of your own actions. It is to protect yourself in two ways: to abandon sinning and adorn yourself with good deeds because you fear the punishment of Allah.

Allah ta'ala says;

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ لِّذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذْكُرُونَ

O children of Adam, We have bestowed upon you clothing to conceal your private parts and as adornment. But the clothing of Taqwa - that is best. That is from the signs of Allah that perhaps they will remember.

5 - Hadhr حذر

Hadthr is to escape something out of fear and cautiousness because you are in proximity of it. Allah azza wa jal uses this type of fear to describe the hypocrites in many ayaat. He says:

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنَزَّلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ

“The hypocrites fear (*hadhr*) lest a Surah should be revealed about them, showing them what is in their hearts.” (9:64)

6 - Raa'a - راع

Rau' is to startle someone, or to show up out of nowhere and so the person becomes alarmed. It is also defined as to respect combined with fear. This word only appears once in the Qur'an to describe the panic that Ibrahim alayhi salaam felt panic when the Angels refused the food that he offered them:

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ

Then when the fear (*rau'*) had gone away from Ibrahim, and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lut.” (11:74)

7 - Wajas - وجس

Wajas is a fear when you hear news that scared you. It also means to hide your fear within you so that you don't let the person or thing scaring you know that you are scared.

Musa alayhi salaam also felt this hidden fear after he saw what the magicians could do with their staffs: فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ

So Musa conceived fear (*wajas*) in himself. (20:67)

8 - Wajl - وجل

Wajl is to have a fear that penetrates deep in your heart. It is a fear in which a person trembles and shivers. The word “mawjil”, from the same root, is a depressed ground for a large deep hole. When you come upon a huge hole in the ground out of nowhere, you are immediately shaken with fear.

This is how Allah ta'ala describes the hearts of the believers; they are immediately awe-struck and the fear of Him penetrates deep into their hearts:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ

“The believers are only those who, when Allah is mentioned, feel a fear (*wajl*) in their hearts.” (8:2)

9 - رهب - Rahb

Rahb is that kind of a fear that makes you very alert, very careful and does not let you relax. This is the type of fear that students feel during exam time: restless, careful, and concern for passing. It is also fear that you are afraid that you will disappoint the one you love.

Allah azza wa jal commands us to have this fear of Him:

إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ فَإِيَّايَ فَارْهَبُونِ

Verily, He is (the) only One Deity. Then, fear Me much. (16:51)

10 - رعب - Ru'b

Ru'b is to be overwhelmed with fear and terror that makes you lose your reason.

Allah ta'ala placed this fear in the hearts of the mushriks of Makkah during the battle of Badr:

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ آمَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ

“(Remember) when your Lord revealed to the angels, “Verily, I am with you, so keep firm those who have believed. I will cast terror (*ru'b*) into the hearts of those who have disbelieved.” (al Anfal 8:12)

11 - شفق - Shafaq

Shafaq has many meanings in its different forms. **Ashfaqa is that fear that some harm will come to a person you love**, it is a fear that is mixed with love, such as the love of a mother for her children; she is fearful out of love for them.

The Believers will discuss in Jannah:

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ

“Saying: “Aforetime, we were afraid (*shafaq*) in the midst of our families.” (52:26)

This ayah can be interpreted in two ways: Firstly, the believers, even amongst their families, feared Allah and secondly, they had this shafaq for their families, they were afraid for the aakhirah of their families.

12 - وجف - Wajf

Wajf is a fear mixed with discomfort. It is when your heart pounds and palpitates so hard out of fear. It is to be agitated in a disturbed condition. *Awjaftul Khayl* means 'I made my horse race forward by making its heart race.'

“قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ” hearts that Day [Judgment Day] will be full of terror.” (79:8)

د

دَافِقٍ - **daafiq** - *dafaqa* دَفَقَ - push/break/gush through.

[mentioned in: surah [Tariq](#) 86:6.]

ذ

ذَرَّةٍ - **Dharra** - smallest thing imaginable. i.e. an **atom**, or a **speck** of dust.

So whoever does an **Dharra** of good will see it,
And whoever does a **Dharra** of evil will see it.

[mentioned in; Surah [Zalzalah](#) 99:7-8]

ذَرَاءَ - **Zar'an** = **Animal food/crop**.

[similar to; **أَبَا** Abba - green pasture for animals, **أَكَلَ** akl - food,
طَعَام Ta'aam - food suitable for humans.]

ذَكَرَ - **Dhikr** - Remembrance.

تَذَكِيرٍ - **tadhkeer** (taf'eel) - a powerful form of a reminder, but less than tadhkirah.

تَذْكِرَةٌ - tadhkirah - the **highest form of a reminder**. This Qur'an is a powerfully incredible reminder.

ر

رَجَا - *Raj-ja* (or *ترجيج Tarjeej*): **violent sudden jerk/shake** and unexpectedly.

[mentioned in: surah [al Waqi'ah 56:4](#).]

[similar words; *Zalzala* **زلزلة** , *Rajaf* **رجف**

رَجَفَ - *Rajaf*: something which **changes the state of something normal to another state**. I.e. if you throw a stone in water - ripples are caused. Or if you hold a sheet of cloth from one side and shake it - waves are caused - so the original state is changed.

Allah uses this word to describe the hypocrites.

الْمُرْجِفُونَ فِي الْمَدِينَةِ - *al murji'foona fil madinah* [[Ahzab 33:60](#)] - because they caused disturbance in the peace of the Muslims in Madinah).

[similar words; *Raj-ja* **رَجَا** , *Zalzala* **زلزلة**

رَجُلٌ - *Rajl* - **bravery and manhood**.

Similar words;

مَرْءٌ - *Mar'u & iMri'in* - *مَرْءٌ* - *mur'u'a* **مروءة** = **chivalry, selflessness**. Describing a chivalrous man.

راع - *Raa'a / Ru'ya etc.* - to see literally and figuratively/metaphorically.

I.e. "I see" can mean: '*I can look at something with my eyes*', and it can also mean; '*I understand what you mean*'.

ز

زلل - *Zal-la* (زلل) means - to **slip** (ie. if you walk, and you slip).

زلزلة - *Zalzala* - Earthquake: When **zal-la** (زلل) is repeated (*taqrar lafdhi*), it becomes **Zalzala**, so its repetition means (*taqrar ma'nawi*) '*repeated slipping*'.

This is why this word means **Earthquake** - due to the continuous slipping of objects.

[mentioned in: surah Zalzalah 99:1,]

[similar words; *Raj-ja* رَجَا , *Rajaf* رَجِفَ]

زَيْتُون - *Zaytoon* - Olive.

س

سَفَر - *safr* - to unveil.

This word is also used for **travelling** because you **unveil and discover new lands and locations**.

- **سَمَاء** *Samaa'* literally means **anything above us**.

[mentioned in: surah Tariq 86:1.]

سَرَائِر - *Saraa'ir* [plural] - *sareera* [singular] ((**sirr** = **secret** (it's maximum plural is *Israar*).)

But *Sareera* = **[VERY well guarded secret]**, and it's **plural is Saraa'ir** A secret which is guarded really well.

[mentioned in: surah Tariq 86:9.]

سَعِي - *Sa'eey* - **fastly walking but slower than running** [same as *sa'ee* in hajj in *safa wal marwah*].

ش

شَأْن - *Sha'n* - a matter, an affair, a situation.

شَتَّى - *Shatta* = if something is **one piece**, and it becomes **broken** into different pieces.

حَسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى

.. *Tahsabahum jamee'an wa qulubuhum shatta*- You would think they [the disbelievers] are united, but their hearts are **divided** [*shatta*] [Hashr 59:14].

[It's Antonym:- opposite is **تَالِفَة** *Ta'Alaffah* - to bring things together.]

شَدِيدٌ - *Shadeed* - **أشدّ** *ashadda* - to tie a rope. I.e. Tied strongly to something.

Intense. Strongly attached.

وَأِنَّهُ لِحُبِّ الْخَيْرِ **شَدِيدٌ**

And indeed he is, in love of wealth, **intense** [Shadeed]. [[Aadiyaat 100:8](#)]

شاهد - *Shaahid* - witnessing once.

شَهِيدٌ - *Shaheed* - witnessing ALL the time.

شَرًّا - *Sharran* - **Sharran** - evil (most universally accepted word used for evil).

Sharran in arabic means an evil which doesnt even require explanation to attest to its evil. It is known to be evil in of itself without explanation, even the criminal will know that he is doing an evil [Sharr] himself without anyone telling him that what he is doing is evil.

Sharr - *sharaara* **شرارة** = spark of fire - which jumps out of a fire and can harm you by burning you unexpectedly.

شَقَّ - *Shaqq* - cleaving/cutting/cracking open something which isn't usually cut open.

I.e. the sky being cut open, the Earth being cut open, rocks being cut open etc. They are not usually cut open. Shaqq describes this.

[mentioned in: surah Abasa [80:26](#).]

ص

صَاخَةٌ - *Saakhah* - **Deafening Noise.**

[mentioned in [Abasa 80:33](#)]

صَبَّ - *Sab'* - Pouring alot [i.e. from a bucket, or even from the clouds].

أَنَا صَبَبْنَا الْمَاءَ صَبًّا

that We pour down water, from the clouds, plenteously. [Abasa [80:25](#)]

صَدَع - *Sad'* - cleaving/cutting/cracking

[mentioned in: surah *Tariq* 86:12,]

Similar to;

شَقَّ - *Shaq* - cleaving/cutting/cracking open something which isn't usually cut open.

صدر - *Sadr* - takes the meaning of **chest**, and when Allah ta'ala eludes to motives or secrets, he uses *sadr* because it gives the illusion literally of [the likeness to a] treasure chest: something hidden and boxed up.

[mentioned in: surah al Naas 114:5,]

[similar words; **قلب** - *Qalb*, **فؤاد** - *fu'aad*]

صُحُفٍ - *suhuf* - *saheefah* - spread out like **paper scrolls and written on.**

ض

صَحَكَ - *Dahak*- uncontrollable laughing. Teeth showing. Noise etc.

Similar to;

تَبَسُّم *tabassum* = smile.

صَبَّحًا - *Dabhan* - the **H** at the end describes the **panting of the war horse in its aggression.**

The linguists say that ***dabh*** is not normally used for horses, its secondarily used for horses but **originally used for wolves.**

However, it is used to describe aggressive war horses that are aggressive like wolves [in surah ['Aadiyat. 100:1](#)]

صَدَّى - *Saddaa* - from sadyun. sadda = echo - hits the wall and continues to bounce back - just like the sound comes back to your ears.

تَصَدَّى - *Tasadda* - to go back to something over and over again just like an echoing sound comes back to your ears over and over again.

[mentioned in surah [Abasa 80:6](#)]

ط

طَامَّةٌ - *Taamah* = a **calamity which surrounds you from all sides.**

[mentioned in Nazi'at [79:34](#)]

طَارِقٌ -

Tarq -- path [*tareeq*] -- **striked** [*taraqa*] -- a road which people, animals etc walk on alot -- **their feet strike it alot.**

Taariq - someone who specifically walks at night time. The arabs travelled at night because it was cooler than the heat at day.

When they reach a destination and knock on the door, they are an **unexpected arriver**.

That which arrives at night, = Tariq - causing alot of attention, because its rare to find someone arriving and knocking on your door at night.

[mentioned in: surah Tariq 86:1,]

طرح - **Taraha** - to throw something away in a way so others do not see you.

[similar words; **تَبَدَّه** - **Nabadha**]

طرد - **Taradda** - to **push-away in belittlement**. بِالْعَدَاةِ يَدْعُونَ رَبَّهُمْ وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

(and dont expel/drive away those who call upon their Lord) [al An'am 6:52]

(i.e. Allah commanded His Messenger: Dont belittle (ta**trudd** illadheena yad'oona rabahum) the believers, no matter what rank in society they are.)

[similar words; **خَرَج** - **Kharaja** - extracting from something from one place to another] and - **Barraza** **برز** (pull something out to show it to others)]

طَعَام - **ta'aam** - food which is more suitable for human beings.

Similar to; **اكل** - **akl** - any type of food, including food for animals.

طلع - **Tala'a** - **tattala'a** **تَطَّلَع** = **climbs** painstakingly. The rising of the sun is used for this word.

A mountain climber is called an **itattala'a** because he climbs **step by step higher and higher continuously** up the mountain. The fire of hell does that exact same thing - it climbs and burns up the body to reach the heart. And it does it continuously and repeatedly.

[mentioned in: surah Humazah 104:7,]

ظ

ع

عبس - Abasa [verb]. from **عبوس** [noun] - (Frown: **Bulging of forehead only** due to annoyance.)

[mentioned in [surah Abasa 80:1](#)]

Similar words;

قله Qalaha - Grinding Teeth due to anger.

بسر Basar - When the face becomes ugly due to Anger. [also see Surah Muddathir 74:22]

بس Basal - The face made during **extreme anger in war and fighting**.

عدي/عدو - Adiy/ 'Aduw - to have **Animosity**.

This word implies someone **running forward in battle in animosity**. They dont look left or right - they **charge ahead**, Aiming to **attack the one in direct focus**, **ready to pillage and destroy the opposition**.

بَيِّنْهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا
Indeed Satan is ever, to mankind, a clear **enemy** [*aduww*]. [Isra' 17:53]

[mentioned in; surah Aadiyaat 100:1,]

عَمَلٌ - 'Aml - Do an Action with Intent.

To do an action **based on Intent**. An action you do with intent/with conscience. I.e. Your intended actions/deeds; Eating, Watching with focused intent, hearing with focused intent, reading etc.

[Similar words; **فعل** - Fi'l- to do any action without intent. ,]

عطاء - 'Ataa - [something small] to **come**/arrive/reach to you.]

It also holds the meaning of '**to give**' - because when you give, it **comes** to the other person.

Similar to:

جاء - Jaa' [something big] to **come**/to arrive/reach to you.

I.e. big gift coming to you would be Jaa'a, small gift coming to you would be 'Ataa.

عِنَبًا - 'inaba - grapes.

[mentioned in Abasa [80:28](#)]

غ

غبرة - *Ghabarah* - dust that flies around and lands on something and is hard to come off.

وَوُجُوهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ

And some faces on that [Judgment] Day will be covered with *Ghabarah*,

[Surah [Abasa 80:40](#)]

[similar words; نَفْعًا Naq'a - a trail of dust , هَبَاءٌ Habaa'an - floating dust particles.]

غُلْبًا - *ghulban* - plural of *aghlab*. - lots of **thick full trees** whose branches are intertwined. Lush gardens.

[mentioned in Abasa [80:30](#)]

غَنِي - *Ghaniy* - independent from others / self-enriched.

اِسْتَغْنَى - *Istaghna* - someone who thinks they are self sufficient/enriched.

ف

فَجَّر - *Fajr* - tear through something i.e. A sanctuary.

Fajr is called *fajr* because the sun light tears through the dark, night sky.

Faajir is someone who sins openly and viciously, all the way in pride.

فَاكِهَةٌ - *faakihah* - **delicious fruits**.

Faqiha - **to be overjoyed** [in classical arabic]. When someone eats a delicious fruit, they are overjoyed.

فَاكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ

Enjoying what their Lord has given them [in Jannah/Paradise], and their Lord protected them from the punishment of Hellfire. [at-[Toor](#) [52:18](#)]

فُؤَاد - *Fu'aad* - (usually translated as heart) means **a piece of flesh, surrounded with fire** (in a metaphorical/figurative way).

Fu'aad is from the verb *fa'ada* meaning **burning or a flame** and *lahmun fa'eed* means a roasted meat on a fire. Fu'aad is used **when the heart is inflamed with emotion**, as they say, "*in the heat of the moment.*" Fu'aad is used in the Qur'an to describe the heart when it is engrossed in emotion: **happiness, sadness, lust, frustration, anger or regret.**

The **innermost heart. It Feels the most pain.**

[mentioned in: surah **Humazah** 104:7, Qassas 28:10, Israa' 17:36]

[similar words; **صدر - Sadr**, **قلب - Qalb**.]

فَاضِلٌ - Fassi - literally means **to separate two things so far apart** - that you can distinguish them from each other.

(i.e. if two branches are intertwined, you separate them apart to see the difference from each one.)

فعل Fi'I: To do any action.

an action you do, even without thinking about it. I.e. Breathing. Seeing, hearing, blinking etc.

[This word is similar to 'Aml **عمل** - doing actions, but with Intent.]

فرر - Farra - running away from something that terrifies you.

ق

قبر - Qabr - to be placed into the earth

(whether you are buried, burnt, or eaten by a shark) - you will end up in the Earth.)

قَتْرَةٌ - *Qatarah* - **Black smoke that comes from fire.**

The arabs call a cheap person a Qaatir because when he invites you to his house, you only see the smoke from his oven but nothing else [they don't give you food].

[mentioned in Abasa [80:41](#)]

قَدْرٌ - *Qadr* - *taqdeer* - make a projection based on **extreme - precise calculation.**

Its antonym/opposite is *kharasa* **خَرَسَ** (wild/random projection/guess).

قَذًا - *Qadhan* - a violent strike which is really powerful.

Qadhan is used to emphasise that the war horse's **hoof strike is very very loud and violent.** [[Aadiyaat 100:2](#)]

قَلْبٌ - *Qalb* - the general word for heart.

It comes from the root [*taqallub*] which means **something that turns around and moves about up and down constantly.**

It is the nature of hearts that they are **constantly changing**, this is the normal state of our hearts.

When Allah ta'ala refers to *emaan* [belief] and diseases of the heart, *qalb* is used.

[mentioned in: surah Qassas 28:10,]

[similar words; **قَدْرٌ** - *Sadr* , **قَوَادٍ** - *fu'aad*]

قَصْبٌ - *Qadba* - **foods which grow under the ground.** So the animals eat what is on top of the ground, and we eat the food grown underground.

[mentioned in Abasa [80:28](#)]

قضى - *Qaddaa* - fulfilling a responsibility, once it is done, the qaddaa - the responsibility is finished.

[A Judge is called a Qaddi **قاضي** because he is Responsible for judging between the people.
People also have to pray Qaddaa if they missed a prayer - to fulfill its Responsibility]

ك

كَلَّا - *kallaa* - No! No! *Not at all!* [a strong negation]

- **كُلُّ** *kullu / kulli* - **Every** (i.e. Everyone)
[mentioned in: surah Tariq 86:4.]

كَنُودٌ - *kanood* - Extremely ungrateful and unloyal.

Similar to **كَفُورٌ** *Kafoor* - **ungrateful to the favours.**

Kanood - to separate, disassociate ones self.

I.e. The human disassociates himself from his Master, and does not thank Him for the favours, but always complains about his problems.
So he is Kanood to Him.

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ
Surely man is - to his Master - **Kanood**. [Surah [Aadiyaat 100:6](#)]

كَيْدٌ - *Kayd* - misleading the opponent using secrecy.

[mentioned in: surah Tariq 86:15.]

[similar words: **مَكْرٌ** - *makr* - deceptive plan]

ل

لهو - *Lahw* - to be busy with something when you could spend that time on something more important. i.e. entertainment, games etc.

[mentioned in surah; [An'am 6:32](#), [Jumu'a 62:11](#)]

لَمَّا - *Lammaa* - still not. But there is still HOPE.

كَلَّا لَمَّا يَفْضِ مَا أَمَرُهُ

No! Man has not yet accomplished what He [Allah] commanded him. [Abasa [80:23](#)]

م

ما - *Maa* - negative Participle.

1 - [i.e. it can be used for **Negation**: i.e. (ما فعلت) I did NOT do that].

2 - Or for **Questioning** (i.e. ما ذا What is that?) etc.]

- ماء *maa'* = water

مكر - *makr* = misleading the opponent deceptively into thinking they're going to win, but making them lose in the end.

[similar words; كيد - *kayd* - secret plan]

مهّل - **Mahhal** (*tamheel* [taf'eel] the process of - giving someone extra extensions in their deadline. (i.e. if someone is in debt and you do tamheel, you are extending their deadline to hand in the payment.)

[mentioned in: surah Tariq 86:17.]

مَرْءٌ - **Mar'u & iMri'in** - **مَرْءٌ** - *mur'u'a* **مروءة** = **chivalry, selflessness.**
Describing a chivalrous man.

Similar words;

رجل - **Rajl** - **bravery and manhood.**

مَنْ - **man** - **Who**

ن

نَارٌ - **Naar** - **Fire**

نور - **Light** (plural of **Naar** - lots of fires make a **light**)

نَبَتٌ - **nabat** - something **brought up meticulously and with care.**

I.e. Child who matures quickly due to care given to it. Same with plants which are treated with care and grow well quickly.

[mentioned in; Abasa 80:27]

نَبَذَهُ - **Nabadha** - **throw something away** that has no value to you whatsoever.

[mentioned in: surah Humazah 104:4, Baqarah 2:100.]

[similar words; **طرح** - **Taraha**]

نَبَأ - Naba' - something you could never have known without someone telling you.

This is why Allah's Prophets are called Nabi (plural: Anbiyaa). They tell info. like what will happen on Judgment Day in detail, and we could not know of this information alone.

- Naba' can be news of either **past, present or future**.

- Something **you CAN'T expect**. (ie. In Surah Naba' [78:17-40] - Allah describes Judgment Day. We would not know the full details unless a Messenger from Allah told us.

[similar words; **خَبْر Khabr** - News you can research yourself.]

نَخْلًا - Nakhla - **Dates**[the fruit].

نَفْعًا - Naq'an - **Dust** - when something moves fast and a trail of dust is left behind in the air.

[mentioned in; surah [Aaadiyaat 100:4](#)]

[similar words; **غَبْرَة Ghabarah** - dust which is hard to remove. **هَبَاءٌ Habaa'an** - floating dust particles]

نَشْرَة - Nasharah- to spread.

(We will be gathered on Ressurrection Day and then be **spread out** in the court of Allah).

Similar words for **the Ressurrection** in the Qur'an:

أَهْيَ Ahya: Give life to the dead.

بَاث Ba'ath - raise something and sent it forward. (i.e. He will gather us and send us forward to the place He will judge us.)

نَظَرَ - Nadhar - stare/look at (something) in close detail.

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ
Then let man look closely at his food. [Abasa [80:24](#)]

ه

هُ - hu - he

هَبَاءٌ - habaa'an - minute dust which you can't see except in the sun rays.
(i.e. dust particles floating in the air are habaa'an).

وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا

And We will regard what they have done of deeds and make them **as dust dispersed** [habaa'an manthoora]. [al Furan 25:23]

[similar words; ذَرَّةٌ dharra - a speck or atom. | نَفْثًا Naq'a - a trail of dust. | غَبْرَةٌ Ghabarah - dust which is hard to remove.]

هَزْلٌ - hazl = being skinny or weak, therefore **unable to do any work**.

i.e. **قولن هزل** - "qawlun hazl" = [speech which does not benefit although it might just be for useless entertainment.]

[mentioned in: surah Tariq 86:14.]

و

وَحْيٌ - wahy - **إِيهَا** eeyha - **to hint some knowledge/wisdom to someone else secretly.**

The **hinter** and the one being hinted at - both know exactly what is being meant

when *wahy* is being used.

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ إِذَا خِفَتْ عَلَيْهِ فَإِلَيْهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۚ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ

And We inspired [awhayna] to the mother of Moses, "Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers."

[al-Qassas 28:7]

[similar to; *Ilhaam* - but *Ilhaam* is used to inspire someone to do *Action*.]

وجه - *Wajh* - Face / Direction.

وَيْلٌ - *Wayl* = destruction. Originally the word was: Way = destruction, way laka = destruction for you. This term was used so often that it became the word Wayl.

The word is used when someone is extremely frustrated at someone else. I.e. A frustrated parent might say to a disobedient son *waylaka aamin!* (destruction to you, believe!)

[mentioned in: surah Humazah 104:1.]

ي

يراع - *Eeraa'* - implies the rubbing of two things against each other (i.e. Rocks, wood, dry rough materials), and a fire is sparked and lit. This is *eeraa'*.

فَالْمُورِيَّاتِ قَدْحًا

And the producers of sparks [when] striking [surah Aadiyaat 100:2]

Mooriyaat comes from *Eeraa'* - adjective - (female plural war horses which are - Causing sparks to fly.

